1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

injures the domestic pig of one of his neighbors, he must pay an indemnity. It is not an easy task to teach dogs to make this discrimination, and for this reason a good hunting dog is highly valued. Dogs are also used as food, but no one will eat the flesh of a dog owned by a member of his family. To do so, they believe, would be almost equivalent to cannibalism, since dogs are referred to as the son or daughter of the owner and by kin terms appropriate to this relationship by other members of the family. Dog meat is therefore used only for ceremonial and trading purposes. If a dog dies a natural death, the women of the household may wail and watch over the body as though it were human. The corpse is formally disposed of by suspending it in a net bag from the limb of a tree in the forest.

Adults are responsible for making the tools and utensils which are indispensable in the production of food. The adz[8] is the Kwoma tool of all work, and is essential in gardening, the production of sago flour, and butchering, as well as in the manufacture of many of the special tools used in the various economic pursuits. It is made and used only by men. The technique of adz construction need not concern us here, except to say that there is little variation in the haft, or handle, and that there are two types of lashing, plain and fancy. Only a few men learn to do the fancy lashing, and they can readily trade an adz lashed in this manner for shell money. The celt for an adz was formerly of ground stone; today plane irons obtained from the whites are used exclusively.

The large net bag of the women is as essential in economic activities as is the adz. It is used to carry seeds and tools to the garden, to bring back the harvest, to transport sago flour from the swamp, to carry a pig after it has been butchered, and to bring firewood to the dwelling. This container is used only by women and is netted by them. Since these bags must be replaced frequently, a woman spends much of her spare time manufacturing them.[9]

[8] The adz is also essential in activities not directly associated with hunger, such as housebuilding and gong making.

[9] As was stated in the previous chapter, a girl learns this technique during adolescence.

231 Kwiya came in, looked at the dog, said nothing, and left. Mar told me
682 that the dog had died because someone had tried to poison both Mar and Marok by putting poison in their food. Mar and Marok had been too strong to die from it, and the dog had died instead. He had died suddenly just
[766] after eating some sago gruel and fish. A Wanyi was suspected. The dog had
[262] been a special pet, so he would be put in a net bag and hung in a tree. If Marok's mother's brother was present, it would be sold to him for food.
231 [Dogs were created before men. They are older brothers of men.]

224 March 26, 1937. Sowinambi was out pig shooting with a dog. He threw
[231] a spear at a large tusker. The spear broke; the pig turned on him and caught him by the hand. Yet was nearby and came up and speared it, killing it, but sowinambi's hand was pretty well torn up.

583 Waf and Hay and Awambaka went to Uranbaj to make payment on Hay's wife to be.

578 April 2, 1937. War and Waf and various wives were shouting back and forth
421 tonight. It turned out that War was cross at Owiyap because he had been cutting
[602] sago on a certain plot that belongs to his mam (mother's brother). It is also War's mam and he says he has prior rights since he is the older brother and wants reparation. Owiyap says that he will pay the reparation but that he had a perfect right to the sago since his mam told him he could cut it. He has decided that what he will do is to pay War but tell him that he thereby acquits himself of obligation to pay mam at hant sugviya. He is afraid that if he does not pay War, War will make poison against him (and he is a dangerous poisoner). He thinks he will wait until War presses the point further. He wants to borrow a mark from me which he considers to be enough.